Prospective-Glasse:

A SERMON AT A Metropolitical Visitation

HELD AT

The Cathedral Church of

CHRIST in *CANTERBURY*,

on the 29th of April 1663.

PREACHT

Before the Right Reverend Father in God HENRY Lord Bishop of *Chichester*, the then Representative of the Most Reverend Father in God, WILLIAM, by Divine Providence Lord Arch-Bishop of *Canterbury* His Grace, and of all *England* Primate and Metropolitan, Our Most Worthy Diocesan.

By *Sam. Hinde*, one of His Majesties Chaplains, and present Incumbent of St *Mary's* Church in *Dover*, then called to attend that Service for the Three Deaneries of *Dover*, *Bridge* and *Elam*.

IEHOVA NISSI.

Write this for a Memorial in a Book, and rehearse it in the ears of Ioshua: *For I will utterly put out the Remembrance of* Amalek *from under Heaven.* Ex. 17. 14.

LONDON,
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1663.

TO THE

Right Reverend Father in God

HENRY

Lord Bishop of

CHICHESTER.

MY LORD,

YOur Lordship was then in the Archi-Episcopal Throne when I was in the Pulpit preaching the following Sermon, and became the Grand Exemplar of Attention to that great Confluence both of Clergie *and* Laity *then present; What was then (though with much weakness) offered to Your Ear, is now with all becoming and imaginable Humility presented to Your Eye. I make my Address to Your Lordship at this time* Instar Omnium, *because at that time Your Lordship was more*

then Your Self, and in all Capacities fitter to Patronize what now flies to Your Umbrage for Shelter.

In the ensuing Tract, Your Lordship will finde I have ransack't Gods dreadfull Artillery, and planted many rending and roaring Cannons against spiritual Wickedness then reigning and raging in High Places. None I hope will say, (as Laertius *of the Writings of* Chrysippus *)I have taken up all that came in my way, since the Margin is able to make good the Text, and declare I have meddled with nothing but what was Analogical and Suitable to it; and yet with so much, that as* Apollodorus *the Athenian said of the same* Chrysippus *his Writings, If (the* τὰ ἀλλότρια *) all were taken out that was not mine own, there would be much blanck in this little Sermon.*

If the good People of the Land shall be better'd in their Devotion by the perusal of it, O well is me and happy shall I be! If any shall shuffle themselves out, because I have left them out in the Application, as unwilling either Pulpit or Press should remonstrate (I hope) their Forgiven Crimes both in Religion and Loyaltie, I have but the same success the Prophet Isaiah *complained of,* Domine quis credidit Auditui

nostro?

nostro? Lord, who hath believed our Report, or to whom is the Arm of the Lord revealed? *But, did I say Forgiven Crimes? I could wish it were so, even now when I labour under a godly Jealousie that it may be otherwise; Because the Whoredoms of their Mother* Jezabel *and their Witchcrafts are yet so many, The Lowing of the Oxen and the the Bleating of the Sheep is as lond as ever, Their Murmurings and Complottings against* David *on the Throne, and* Abiathar *at the Altar declare it; The very shew of their Countenances witness against them, Their Illegal and Schismatical Conventions publish it; Yea, their publick and professt Disobedience to most Laws and Sanctions, holy and humane, do proclaim a* Nolumus hunc regnare *against their* King, *and a* Nolumus scientiam Viarum tuarum *against their* God. *We endeavour to draw them (as the Prophet* Hosea *sayes) with the* Cords of a man, and the bands of Love, *but our Cords are to weak, they snap them in pieces, as* Sampson *did the Cords of the* Philistims; *nor must we ever exspect a better return from the best of them, then* Olympias *had for* Eurydice, *who presented her with a Treble choice of a* Sword, a Haltar, *or a* Cup of Poyson. *By Your Lordships leave, I declare to the world a known*

known Truth, that I can shew under the hand of a great Sectarie, in a Letter written to my self, then going Commissioner to the Isle of Man; *in the behalf of some of them in that Island, that they call themselves,* The elect and pretious People of God, The Stone cut out of the Mountains, The same Stone which the Builders refused, *with many such blasphemous Interjections in that Paper. Yet three of these were then presented in the Ecclesiastical Court (I being then Judg) two for Adultery, and one for Fornication. When* Democritus *had declared his opinion of a sort of men, that they were Good, and Just, and Sober, a By-stander said,* Heu me miserum, quod nec uno quidem adhuc sum potitus! *So for my part I could never finde wherein lay the excellency of these People that so much and so loudly sound forth their own praises. This I do, that no Obligation will binde, no Friendship oblige them: The Friendship of* Zenocrates *was not to be purchased by* Alexander; Amicitiam emere vero voluit, Philosophus vendere noluit. *They are not unlike* Phaonius *in* Plutarch, *Bold and Barbarous. Take measure of them by their Loyaltie to their* KING *their Nursing-Father, and among thousands you will not finde a* Craterus, *or an* Hephæstion, λέγων, Ἀεὶ τὸν μὲν Ἡφαιςαίωνα

Anno 1661.

φιλαλέξανδρον

φιλαλέξανδρον εἶναι, τὸν δὲ Κράτερον φιλοβασιλέα, *that loves either the* King *in His Person, or the* King *in His Government, but are as ready as ever to slander the Foot-steps of the Lords Anointed. And if you measure them by their Obedience to the CHURCH their Aged Mother,* Malitia eorum excæcavit eos; *their Hatred towards Her is like the* Vestal *Fires, inexstinguishable: For to set up a* Capitol *of their own Imaginations, they would destroy all the Churches of God in the Land.*

Inter hæc quid agamus? *Among all these Revolted Schismaticks, what can the poor Ministers do, whose Flocks are (like* Adonis *Gardens) beset and hedg'd with these Thorns and Bryars of Contention? Only pray, That God would still the rageing of this Sea and madness of this People; and in the mean time flie as I do now to a Gospel Remedy,* Dic Ecclesiæ.

The Great and Good God put it into the hearts of that Great Renowned Assembly to provide some seasonable Remedy against the growth of this pestilent Contagion, —Ne pars sincera trahatur. *And the same God subdue these incorrigible People to himself in Obedience, to themselvs in Humility, to their King (Our Most Gracious Sovereign) in Loyaltie, to the Church in Duty, to the World in Peace and Unity; that that may be true of them which*

which Livy *sayes of* Val. Flaccus, *Quantum prius Luxuriæ exemplum fuerat, tantum postea Modestiæ & Sanctitatis specimen evasit:* And as they have given up their members instruments of unrighteousness unto sin; so they may give up themselves instruments of Righteousness unto Holiness.

My LORD, *I have transgrest the Rule of* Phocion's *Orator* Verborum paucitate, *being carried away (as with a violent and rapid Tide)* Rerum magnitudine. *Much being said in a little room, as to the Thing; and too much (I fear) only as to Your Lordships Concerns: For which (as before I crav'd Your Patronage, so now) I most humbly crave Your Lordships Pardon; and (forasmuch as the Less is blessed of the Greater) Your Blessing and Benediction upon*

(My LORD)

A true Son of the Church,

From my Study in Dover, May 8. 1663.

and a devoted Servant of

Your Lordships,

SAM. HINDE.

England's *Proſpective-Glaſſe: being a Sermon at a Metropolitical Viſitation, held at the Cathedral Church of* Chriſt *in* Canterbury, *on the* 29th. *of* April 1663.

Hoſea ix. 7.

The dayes of Viſitation are come; The dayes of Recompence are come; *Iſrael* ſhall know it. The Prophet is a Fool; the Spiritual man is mad; For the multitude of thine Iniquity, Great is the Hatred.

RIght Reverend; Reverend and Beloved; Men, Brethren and Fathers; For the hope of Iſrael's *ſake I ſtand here this day;* Act. 28. 20. *And as Saint* Paul *ſaid to his* Agrippa, *I think my ſelf happy* Act. 26. 2. *to ſtand here before you in this Metropolitical Church; which, among other Churches, is like the Kings Daughter among* Act. 26. 2. *other Women, more Glorious. In this Aſſembly, compos'd of* Pſal. 54. 13. *ſo many Glorious Stars, that each in their order fight againſt* Jude 5. 20. Cicera; *In this City, where there are Some of many, though* Act. 13. 44. *not of every Nation under Heaven; and eſpecially upon this occaſion, which I may call the Churches Reſurrection after a tedious Ilyad of affliction, her glorious Triumphs after her bloody Veſpers; when the Sons of them that have afflicted her do* Iſai. 60. 14. *come bending unto her, and they that deſpiſed her fall down at the ſoales of her feet.*

She that was afflicted and toſſed with Tempeſts, is now Iſai. 54. 11. *arriv'd at the fair Havens; She that was forſaken and hated,* Act. 27. 8. *is made an Eternal Glory, and the joy, I hope, of many Ge-* Iſai. 60. *nerations.*

Lam. 4. 3. *It was not long since we might have complain'd with the Church of old*, Nudaverunt Lamiæ mammas, *We had no suck but of the breasts of Dragons: But now, blessed be God,* Isai. 60. 16. *we suck the breasts of Kings*; The Lord is our Saviour, and our Redeemer, the mighty God of *Iacob*.

Acts 27. 6. *It was not above a few years since Those, that with* Jason *and his Confederates turn'd the World upside down, had dealt* Plutarch. *with our Religion as* Licurgus *did with his Country Coynes;* 1 Chro. 12. 10. *or as* Rehoboam *did with his Fathers shields; Turn'd our Gold to Brasse, our Religion to Rebellion, our Faith to Fac-*Isai. 60. 17, 18, &c. *tion: But now our Brass is turn'd to Gold, our Iron to Silver, and our Stones to Iron. Instead of Violence and Desolation, we have now Salvation for Walls and Bulwarks.*

1 Kings 22. 22. *It is not many Moneths since the Lying Spirit in the mouth of some of* England's *Prophets, and Spiritual men, told the* Isai. 28. 15. *Nation*, That these dayes of Visitation would never come, Psal. 126. 1. That these dayes of Recompence should not come nigh them: *To them and to the amazed World, (in this miracu-lous and stupendious change) I bring my Text to speak, and speak in Thunder.*

Text. *THe Dayes of Visitation are come, The Dayes of Recompence are come: Israel shall know it, and know withall, Those Prophets were Fools, and those Spiritual men were mad.* First to deceive Themselves, and then the People, and in the end to Destroy both; like Dragons sucking the blood Plin. lib. 7. of Elephants, which *Pliny* sayes, bring ruine to both the Dragon and the Elephant.

Rebellion is ever of the nature of the *Aspigo-Gorgon*, a Serpent in *Egypt*, that when it hath lived a while on the destruction of others, at last it destroyes it self. For this the Flood-gates of Gods indignation were opened upon them, and it burst out in a full Torrent in these words of my Text: *The dayes of Visitation are come, &c.*

Three things I humbly offer to your Consideration, from the Text.

1. To look upon it in reference to the Context; That's our Retrospect.
2. To take a view of the words themselves; That's our Prospect.
3. To apply the Historical and Doctrinal part thereof to our present Purpose, which is the End of all Sermons, and the Queen of all Ends: Herein Gods glory is most concern'd, Because hereby Gods People are best edified.

I begin with the First General, and take up the Particulars in our passage through the Whole. They will arise to us this day, as we our selves shall at the last day, every one in his Order. 1. Retrospection. 1 Cor. 15. 23.

Aaron was distinguished from other Men by his Apparel, and therefore called, *Merubba Begadim, Multiplicatus Vestibus*, the man with many Clothes; he had his Ephod, his Brestplate, Mitre, Girdle, his Pallium, his Plate of Gold. The Ephod was made up of variety of Colours; in which *Aaron* represented the whole World, all States and Conditions of Men, all Variety and Sorts of Sinnes: ἀπεικόνισμα καὶ μίμουνα τοῦ ὅλου. All are represented in this Text as it stands in reference to the Context. Ex. 28. 4. Philo. Iud.

In contemplation of their number I may say of them as *Lea* said of *Gad*, *Behold a Troop commeth*. In every Chapter you have a black and dreadfull Catalogue; and in this Text you have the several parcels summ'd up to a multitude: *For the Multitude of thine Iniquity, Great is the Hatred*. Gen. 30. 11.

God had drawn them with the cords of a Man, and with the bands of Love; He had miraculously preserved them, with the Rocks of Water in the Sea, and with the Seas of Water from the Flinty Rocks; He made the Sun to stand still in his course, that they might go on with Theirs; Hos. 11. 4. Psal. 78. 13.

Hos. 12. 10. He multiplyed Visions and Similitudes, tryed all wayes,
Neh. 9. 26. ease and difficult, by his own Prophets; But yet for all
Ps. 107. 11. this they rebell'd against him; and instead of being a *Jesu-*
Deut. 32. *run*, a Righteous people, They, like to *Jesurun* in the worst
15. sense, lightly esteemed of the God of their Salvation: and
Hosea 9. 1. prefer'd Fools and Mad men, such as led them into Idola-
Psal. 78. 8. try, Rebellion, Treason, Murthers, Rapine, Robbery,
2 Chron. Schisme, Heresie, Apostacy, before *Isaiah*, *Hosea*, *Amos*,
11. 6. *Joel*, *Obadiah*, *Jonah*, *Micah*, who were entrusted, and to
Jer. 7. 9. whom was concredited the Oracular Truths of Heaven, and
Amos 3. preach'd and prophesied to them at the same time; and then
10. when they made to themselves Priests, of the lowest of the
Rom. 3. 2. People, the Law of God was accounted to them as a strange
1 King. 12. thing; The Statutes of *Omri*, which taught them to work
31. Mischief by a Law, were prefer'd before the Statutes and
Hos. 8. 12. the Hests of Heaven; And *Jeroboam* the Son of *Nebat* that
Mich. 6. 16. made *Israel* to sinne, and set up his Calves in *Dan* and
1 King. 13. *Bethel*, before *Rehoboam* their native King and Sovereign.
34. Thus they multiplyed their Transgressions at *Gilgal*, and
1 King. 12. their Altars as the Furrows of the Field. *Profunde pecca-*
29. *verunt sicut in diebus Gibeah*: They have deeply sinn'd as
2 King. 12. in the dayes of *Gibeah*. Why, what dayes were those?
16. *Answ.* Those very dayes when there was no King in *Israel*,
Amos 4. 4. when *Fecit quisque*, when every Man did what seemed
Hos. 12. 11. good in his own eyes; and when every thing that was Bad
Hos. 9. 9. seemed Good; whole Floods of Disorder, and Seas of Con-
Judges 19. fusion in Church and State, had now delug'd all the Ter-
6. ritories of *Israel*.

Bishop An. The Idolatries of *Micah*, the Burglaries and Robberies
of *Dan*, the Adulteries and Murthers of *Gibeah*, *Micah* a
Judg. 17. 1. private Man, *Ephraim* a publick Court, *Gibeah* a thronged
Judg. 20. 4. City, and *Dan* a glorious Tribe. *Micah* at Mount *Ephraim*
at the middle of the Land, *Gibeah* at one end, and *Dan*
at the other, all wrapt up in the same disorder and confu-
2 Sam. 20. sion. And who were the *Sheba*'s that blew these Trum-
1.

pets

pets of Rebellion; who the *Pharez* that made such wide and rude Breaches in the Churches sides. But the great pretender to Prophecy, the onely Spirit-Mongers, the Spiritual Men of the time, such as endeavoured to bring even God *himself* into their Conspiracies. It was those dayes of Confusion that brought in these dayes of Visitation. It was those Men of whom my Text declares; *The Prophet is a Fool, the Spiritual Man is mad.* And now shall not God visit for these things, shall not his soul be avenged on such a Nation as this; yea, he takes the Rod in his Hand, and Catechises them. What? did your Prophets covenant with Death and Hell? did they make a scorn of my Judgments, and bear you in hand, that the dayes of Visitation should never come? that Prophet is a Fool. Did your Spiritual Men tell you the dayes of recompence would not come nigh in your dayes and time: I tell you, your Spiritual Men are mad: For both *Deus & Dies visitationis*, the God of vengeance for which you never cared, and the Day of vengeance which you never feared, are come upon you as a Thief in the night; and this day is this Scripture fulfilled in your ears, *The dayes of visitation are come, the dayes of recompence are come, and Israel shall know it both by their own and Prophets ruine.* What it is to change Joy into Mourning, Abundance into Scarcity, Cleanes to Filthines, Religion to Idolatry, numerous Armies into a *Kibroth-hattaavah*, Graves of Lust, dayes of Triumph to dayes of Vengeance, dayes of Sinning to dayes of Recompence, of Knowledge to Ignorance, Wise Men to Fools, sober Men to mad Men, and Purity and Goodnes to Iniquity and Hatred. For this ten fold prevarication they stand indicted in this Chapter and Text, sins which I do but touch I cannot stand to handle. And so from the sins committed by them, I come to the judgements inflicted on them; from the Retrospect to the Prospect: *The dayes of visitation are come*, &c.

Gen.38.29. *Text.* Hos.13.16. Hab. 1.11. Jer.5.9. Psal.89.32. Isa.28.18. Isa.28.14. Jer.5.12, 13. Ezek.13.10 1 Thes.5.2. Luke 4.21. *Text.* *Vers.* 1.2,3, 4,6,7, &c. 2. *Part.*

The

The visitations of Heaven are multifarious; and our God sometimes visits in Person, sometimes by Proxie: In Heaven he overlooks the Royal Orders and Armies of those Lights and Lamps of Glory, in their great and numberless variety: In Earth he visits several Persons, Parishes, Provinces, Kingdomes, Nations.

Hab.3.3. Mat.25.36. Psal.85.9. Psal.106.4.

He visits the Sons of Men, sometime in mercy, to deliver them from their Vassalage and Slavery, from their Bondage and Captivity; So he visited *Israel, Visitans Visitari*, when he delivered them from the *Amorite*, &c. whose height was as the height of Cedars, and the strength as the strength of Oakes.

Tobit.3.16. Amos 2.9.

He visits the souls of Men by his Spirit, conveying through the Conduits of his mercy a thousand sweet influences of Grace and Piety, of Peace and Pardon in Christ. *Jesus Oriens ex alto*, the day-spring from on high visits us, and gives a rise to that gratulatory Song of *Zachary*, *Blessed be the Lord of Israel, for he hath visited and redeemed his people.* 2. By his Word and Sacraments in the Person of those he calls Seers in the old Testament, and Overseers in the New. To these he gives a Faculty to cure the Blinde, those that are born and bred in Blindness, Ignorance, and Superstition, and to open their Eyes with their Spiritual Eye-Salve; to make the Deaf to hear, by thundering out the terrours of his Law, and the Dumb to speak, and speak loud and plain of the Gracious Promises of his Gospel; the Lame to walk, those that halt between two Opinions, are set right and straight by application of this Balm; he visits the hereditary Leper by our ministration in Baptisme, the customary Leper in the Sacrament of the Lords Supper, washing us from Original, and cleansing us from our actual transgression. And all these are merciful and gracious visitations. But if these will not prevail, he knowes how to shift Scenes, to turn over another Leaf, and to visit us after another manner. First our sins in Anger,

Zach.3.8. Luke 1.78. ib. ver.68. *By his word.* Act.15.14. 1 Cor.11. 24. Luke 22.19 1 Tim. 9.9. Acts 20.28. Luke 14. 13. Rev.3.18. Acts 3.21, 22. 1 King. 18. 21. *By his Sacraments.* D.D. Mat.28.19. 24. Psal.80.14. 1 Cor.11.

and

and call us to account for all our licentious back-slidings, as holy *Job* speaks, *Job* 35.15. Secondly, our selves in Thunder, as the Prophet *Isaiah* sayes, *Thou shalt be visited of the Lord with thunder, and shaking and a great noise, a whirlwind, and a tempest, and a devouring fire.* But alas! we are never able to stand out such a terrible visitation as this is. For as the same Prophet, *Who can stand before the devouring fire, and dwell before everlasting burning?* Job 35. 15. Isa. 29. 6. Isa. 33. 14.

Thirdly, Our posterity in punishment. Now every punishment is a visitation, and the grievousness of a punishment is measured out by the greatness and extent of it; as here where God visits the iniquity of the Fathers upon the Children to the third and fourth Generation, &c. But this is still with temporal punishments: For as no Child can be saved by his Fathers goodness, so shall never any be damned for his Fathers wickedness. And now I see not why the Prophet might not take in all these three visitations, (those of mercy being neglected) and by conference of Scripture with Scripture, of Prophet with Prophet. It is very clear that God visits their sins in Anger, for they provoked him to anger with their Images, and in the furiousness of his anger he sent evil Angels among them. Exod. 20. 5. Pſal. 78. 58. and 58. Secondly, Themselves in thunder; So sayes *Samuel*, *The Lord thundered with a great thunder: And the Lord sent thunder and rain; so that their Cattle were destroyed with Hail, and their Flocks with hot thunder-bolts.* 1 Sam. 7. 10. 1 Sam. 12. 18. Thirdly, Their posterity in punishment; so in the Verse before my Text, for those that were already born, *Egypt shall gather them, and Memphis shall bury them:* And for the hopes of a future Progeny, that they may be wholly defeated of that; *Give them: What wilt thou give them? A miscarrying Womb, and dry Breasts,* Verse 14. *Though they bring up Children, I will deprive them from being Men, wo unto them when I depart from them,* Verse 12. I and wo when I come near them in any of these visitations, upon their sins Hos. 9. 6. Verſ. 12. Verſ. 14.

themselves

themselves and their Posterity. And under All these dreadfull Visitations did *Israel* groan and grieve, All those made up one Woe; a Bitter Pill for *Israel* to swallow, how fair soever it may seem to be Guilded under *The Dayes of Visitation.*

Rev. 9. 12. That one Woe being past, but Behold another is at hand; The dayes of Recompence are come; which is the second Branch of the Text, and which, though I sever from the other in the Paraphrase, I shall unite them in the Doctrinal and Applicatory part. The Prophet *Jeremiah* styles God Ier. 51. 36. the God of *Recompence*, one that will maintain his Cause with *vengeance*; and proportion that *vengeance* and *recompence*, to sinnes of his Adversaries.

Eastern and Western *Babylon*, Real and Mystical, That of *Caldea*, and that of *Italy* shall find that true; That God Rev. 18. 5, 6. shall reward her as she hath served us. *Hosea* in the Person of Christ, and *Hosea* signifies a Saviour, complains that Ier. 2. 13. they had forsaken him, the Foountain of living Waters; and Ier. 9. 13, 14. now he will make them drink of those Waters that are more bitter then the waters of *Mara*, more venomous then the waters of *Nonacridis.*

Observ. Be pleased to see in these dayes of Recompence, How the God of all Justice does proportion their punishments according to their sinnes.

Hos. 9. 1. As their sinnes exceeded the sinnes of other People, so Hos. 9. 2. shall their sorrowes, *v.* 1. The baynes of all publick Joy ibid. and Exultation are forbidden, *v.* 1. They have surfeited with abundance of Corn and Wine, and now God in Justice sayes, *The Floor and Wine-press shall not feed them,* Hos. 11. 12. verse 2. *Ephraim* had compass'd God about with Lyes in Hos. 12. 1. their Sinne, and now God compasseth them with Lyes in Verse 3. their punishment. For *Mentietur Vinum*, the Wine shall lye under her; she shall be *Vitis Foliata*, a Vine full of Leaves, promising fair, performing nothing, serving but for a Flourish in This life, and a Flame in the Next;

According

According to their own wayes doth he recompence them. *Now Israel is an empty Vine, bringing forth Fruit to himself, &c.* God looked for Grapes, and behold wilde Grapes. Now *Israel* and *Ephraim* may look for Grapes, and behold no Grapes. Hos. 10. 1. Hos. 12. 2. Isa. 5. 2.

They would not dwell in the Lords Land; They thought scorn of that pleasant Land; Now they shall not; for *Ephraim* shall return to *Egypt*: And they that would not eat cleah things in the Land of *Palestine*, shall eat unclean in the Land of *Assur*. Ps. 106. 4. Verse 3.

They drank the Wine of their Condemned in the House of their God, and now they shall not offer Wine to the Lord; They offered Cakes in sacrifice to the Queen of Heaven; and now the Sacrifices they offer to the Lord of Heaven shall be as the Bread of Mourners, *v.* 4. They have too long and too often Belched forth their Lyes and Blasphemies in the House of the Lord. Now God will cut off all occasions of serving him or his People so any longer; for their Souls shall not come into the House of the Lord, *verse* 4. They did too Little like Fools, and too Much like Mad-men, in the day of their Tryal; and now they shall do Nothing in the day of their Trouble, *verse* 5. What will ye do in the solemn day? To others it shall be a Festival, to you a Funeral. Amos 2. 8. Verse 4. Ier. 44. 19. Verse 4. Psal. 79. 30. Ib. ver. 4. Verse 5.

They have set up Kings, but not by me; But now instead of Kings, Tyrants shall rule over them. Hos. 8. 4.

They prided themselves in the strength of *Ephraim*; the strength and number of the revolted Tribes; Now *Ne glorientur in multitudine Filiorum.* *Egypt* shall gather them, *Memphis* shall bury them; and *Ephraim* shall bring forth Children for the Murtherer. Verse 13.

They had contributed their Jewels and Ear-rings of Gold to the setting up of their Golden Calfe, and now *Desidera-bile argentum, Ortica hereditabit Lappa in Tabernaculis eorum*, The Nettle, that That shall sting and trouble, they Ex. 32. 23. Hos. 9. 6.

Vita Ciceronis. shall possess the pleasant Places, and the Thorne shall be in their Tabernacles. So that now *Israel* is like *Archimides* Toombe visited by *Cicero*, which he found overgrown with Thornes and Nettles: And as they have done, so God hath Iudges 1. 7. rewarded them, as *Adonibezeck* said; All these Instances you have in the Verses before my Text. To them I could adde, as belonging to the same Story too, That as they have sown Wind, they have reaped the Whirlewind. At Hos. 7. 8. Best *Ephraim* was but as a Cake half baked, and at Last Hos. 8. 7. God spued them out of his mouth. As Before they neigh- Hos. 8. 9. ed (like pamper'd Horses) after forbidden beds: so Now Rev. 3. 16. Ier. 13. 27. they walk like solitary Asses in the Wildernesse, *Onager sibi Ephraim solitarius*; nor is it the first time a Simple Asse hath been brought in to upbraid a false or forbidden Pro- 2 Pet. 2. 16. phet. Their Abominations were as that that they most *Verse* 10. loved, *Verse* 10. And their Punishment shall be as that *Text.* that they most hated. *For the multitude of their Iniquity,* *Verse* 15. *great is the Hatred*; and Verse 15. of this Chapter, *I* Iosh. 4. 19, 20. *hate them for their Inventions; I will cast them out of my* Iosh. 5. 1 & 15. *House, I will love them no more, All their Princes are Re-* Iosh. 10. 6, 7. *bels*; What would no place but *Gilgal* and *Bethel*, where Amos 5. 5. Iosh. 22. 3. I have given them so many signal Favours, serve them to multiply their Idolatry, to vent their Foolery, to Act their mad Pranks in? why now *Gilgal* shall goe into Captivity, and *Bethel* shall come to nought. What would no Iniquity but that of *Peor* serve them for a President? And could they find none so fit Panders for their Impiety as the Prophet, and the Spiritual man? Go tell that Prophet He is a Fool, and Those Spiritual men that pretend so much of the Spirit, they are Mad men; For none but Bedlamers would ever have ravell'd a People so in their Religion to their God, or shaken them in their Loyalty to their King; and he that to set up a false God instead of a true, and a barbarous and 1 King. 12. 10. bloody Tyrant, whose Little finger was heavier then other King's Loynes, before their just and right and Lawfull

King

King and Soveraign. You counted my Prophet (sayes God) that was filled with my Spirit at *Ramath Gilead* no better Man than a Fool and a Mad man: But who is the Fool now? and who the Mad men? Let me tell you, and let the 16. Verse speak loud and home to those that would have an Eradication of the true Prophets, and pronounce their Neck-Verse that were for a Root and Branch-Ordinance, That they be also punish'd both in Root and Branch, as V. 16. *Their Root is dryed up, and I will yet slay the dearest of their body.* And thus the *dayes of Recompence are come.* 2 King. 9. 11. Hos. 9. 16.

Thus God does *Culpæ pœnam coaptare*; And those Priests and Prophets, that preach'd up Murder in *Gilead* a City of Blood, shall perish in *Gilead*, And bring forth Children to the Sword and Slaughter; And as *Ephraim* had made many Altars to sinne, so Altars shall be made to him to sinne. Hos. 6. 8. Hos. 8. 11.

The Scripture is full of Paradigms and Examples of this way of Proceeding, of proportioning mens punishment according to their Sinne: and History abounds.

The *Egyptians* drowned the Children in the Rivers, and themselves were drowned in the Sea; They sunk like Lead in the middest of the mighty Waters. Exo. 1. 22. Ex. 15. 10. Lavit. 10. 1.

Nadab and *Abihu* offered a strange Fire before the Lord, and a strange Fire did consume those Sons of *Aaron.* Ib. ver. 2.

Elimas the Sorcerer seeks to blind the eyes of *Sergius Paulus*, and God does blinde the eyes of *Elimas* the Sorcerer. The like of *Haman* and his Gallows. Act. 13. 8, 12.

Portia begg'd that the cruelty of *Cataline* might (*Crudelissimo supplicionum genere expiari*) be expiated by some of the most cruel punishments or exquisite torments that could be invented. Hist. Rom.

Olympus Bishop of *Carthage* blaspheming the Trinity was struck dead with a Triple Thunderbolt. Gabellicus.

Maxentius was drowned by the Treachery of that Bridge which he had made to destroy *Constantine* and his Army: *Pontibus devolutus est quos ad religiosi Principi paraverat exitium*, Euseb. Hist. Euseb.

Card. Baron. An. Act. 12. 1, 23. *Alexander* the Sixth was poysoned by a Mistake with the same Cup he prepared to have poysoned his Favourite Cardinal *Adrianus*.

But to return to Scripture, *Herods* cruel Life was punisht with a cruel Death; He was smitten with an Angel, and he was eaten up with Wormes.

Act. 1. 18. *Judas* at first had no bowels for his Master, at last he had none for himself: *Viscera Pietatis non habuit, & effusa sunt omnia Viscera ejus*, sayes *Carthusianus*.

Carthusianus.

Israel had deeply sinn'd as in the dayes of *Gibeah*, and *Israel* must be deeply punisht and spoyled in the dayes of *Recompence*.

Ephraim had liv'd upon Rapine and Spoyle and Plunder; They were as a Snare upon *Mizpah*, and spread their Net upon Mount *Tabor*, Now they are taken in their own Snare, catch'd in their own Net, and utterly spoyled, as when *Shalman* spoyled *Beth-Arbel*; the Mother with the Children.

Hos. 4. 1. Prov. 5. 22. Hos. 10. 14.

Thus they plow Wickedness, and reaped Iniquity; Eat the fruit of their Lyes, and were recompenced according to the works of their own hands.

Hos. 10. 13. Ba. 22. 32. Ps. 50. 21. Hos. 9. 7. 1 Cor. 10. 6.

Thus has God set their sinnes in order, before Himself in point of Indignation, before Them in point of Punishment, before Us in point of President, that We lust not after evil things as they also lusted; and be destroyed as they also were destroyed. These things were done and written for our Example; *Lege Historiam, ne fiam Historia*. And God proceeds in this way of Recompence:

Ps. 58. 11. Jer. 51. 36. 1. For his Justice sake; to manifest his righteous dealing and proceedings, that at one time or another He will surely requite.

Jer. 7. 12. 1 Cor. 10. 12. 2. For his Servants sake; who he would have warned by others Woes, and have them learn to stand by others Falls, and learn and remember what others have forgot, to walk according to the golden Rule, and do no

more

more to others, then we would others should do to them. Matt. 7. 12.

3. For his Enemies sake; that in their punishment they Psal. 9. 16.
may reflect upon their sin; and while the Chancery is open,
they may sue their Pardon. God can get honour by *Pharaoh* and all his Host, much more from *Israel*, while he Exod. 14. 4.
takes them in their own iniquities, and binds them with Prov. 5. 22.
the Cords of their own sin; as *Jupiter* bound *Eyson* the *Greekish* Pyrat in the same Chains wherewith he had bound his Captives. And so I pass forward to the next Stage.

Israel shall know it, the Prophet is a fool, the Spiritual Man is mad.

According to the Hebrew reading the words run thus: Hebr. Leffio.
Know thou, O Israel, that thy Prophets have fool'd thee into these dayes of Visitation, and thy spiritual Men have run thee up to this height of lewdness. They told thee they were far off, or would not come in your anger; and thou shalt know that by thy punishment which thou wouldst not know in thy prosperity and fulness: so the Ord. *Glos.*, and Gloss. ord. Nich. Ly.
Nich. Lyra. The Septuagint reads it thus; *Israel sicut vates insaniens*, or *homo habens spiritum malo spiritu & maligno agitatus*, Ἰσραὴλ ὡσεὶ ὁ προφήτης ὁ μαινόμενος, ἄνθρωπος πνεύματος πονηροῦ. Sept.

Saint *Hierom.* *Affligetur Israel, Israel* shall be afflicted for Hierom.
neglecting the true Prophets, and adhering to the false.
Mercer. thus, *Dies pœnæ abest, somniant impij Deum* Mercerus.
cæcum ut cupidinem nunquam puniturum. But those false or fooliish Prophets that could not find a place for pentence, shall find a place for pennance, and then let them thank their Prophets and Pretenders to the Spirit.

OEcolampadius thus, *Nec te vana jactes spe, quasi diu* OEcolampadius.
proroganda pœna; En adsunt dies. Scies te seductum à falsis Prophetis, stultum, i.e. ex corde suo stulta loquutum; arreptitios Actos maligno spiritu tuos Prophetas i.e. *fanaticum vertiginosum*, Led on by the Spirit that rules in, &c. Ephes. 2. 2.

The Hebrew Doctors thus; *R. Selomo Jarchi* sayes, Some that at first were true Prophets, after proved false,

and

R. Solomo Iarchi. Jer. 28. 1. R. Alex Rupe. and deserved this reproach, as *Ananias* the son of *Azur*, that they closed rather with the false Prophets, and laid snares and traps for the true. *Rependet vobis Dominus*, the Lord will be avenged on you for esteeming his Prophets Fools and Madmen, and preferring your own that were so indeed before them. Your own Prophets were they that spread the snare of the Fowler.

Hos. 5. 1.

R. David Kimchi. *Scient Israelitæ & confitebuntur de pseudoprophetis à quibus seducti, fuerunt; & dicebant illis, Pax Pax, Israel* shall say that Prophet is a Fool, and that the multitude of their iniquity brought the hatred of God upon them; and the hatred of God was seen in permitting such Prophets and Spiritual Men to seduce the People.

Agnoscent Israelitæ stultus fuit Propheta cui aurem præbuimus.

Agnoscent Prophetas stultos & furibundos fuisse non à Deo missos. Put all these together, and then as *Israel* shall know from God, so we shall know from *Israel.*

Rom. 8. 31. Rom. 11. 21 2 Pet. 2. 4, 5 Hos. 2. 23. That Sin finds no shelter, That no external priviledge can free us from the Arrest of vengeance, That dayes of Sin and provocation are the forerunners of dayes of visitation, and dayes of recompence, That no Sin, be it never so sweet in the Commission, will quit Cost in the Conclusion, That with what measure we meet to others, the same shall be measured to us again, That God does not onely bring wicked Men to confusion, but to shameful confusion. *Israel* by listning to her false Prophets, hath brought themselves under the prediction of the true Proverb, *Israel shall be a proverb, and a common talk among all people*: and this we learn from the first part of the Text, *The dayes of visitation are come, the dayes of recompence are come.* From the second, these, *Israels* new lights have lodged their People in the Chambers of death and darkness, and made God weary of them and their posterity; *Egypt shall gather them,*

Acts 8. 23. Matth. 7. 2. Psal. 44. 1. 1 Kin. 9. 7. Prov. 7. 27. Hos. 9. 6. ibid. 13. 1 John 4. 6.

them, &c. It is no new thing to pretend to the Spirit, when Men are altogether intending the works of the flesh.

They that will not adhere to the God of Truth, are in Justice given over to believe lyes. *Ahab* will not believe *Micaiah*, therefore a lying Spirit in the mouth of his Prophet shall deceive *Ahab*: and he had no less then Four hundred after his own heart. No less then ten Tribes fall off from their Religion and Loyalty: the major part is not alwayes the better part in these general defections. And yet there is no defection so general, but there is a remnant that retain both Religion and Loyalty untainted. *Ephraim* may compass God about with lies, but *Judah* is faithful. Lastly, Upon which I shall enlarge my self more fully, I shall commend two Doctrinal observations to your memories, and they are these.

2 Thes. 2. 11
Jer. 14. 14.
2 Chr. 18. 5.
Jer. 31. 7.
Joel 2. 32.
Rom. 9. 27.
By Ephraim *is meant* ten *tribes.*
Isai. 7. 2. & 9. 8, 9.
Hos. 5. 3. 9. 7.

That false and faithless Teachers, whether Prophets or Priests being weight in the Ballances of the Sanctuary differ nothing from Fools and Madmen. Such Teachers, such Leaders as these bring inevitable ruine to themselves, their Prince, and to their People; they render all odious and hateful to God and Man. *For the multitude of thine iniquity great is the hatred. The leaders of my people cause them to erre, and they that are led of them are destroyed.* But to the first.

Jer. 50. 38.
1 Sam. 12. 25
Hos. 4. 9.
Isa. 9. 16.
Prov. 26. 6, 7.

That of *Solomon* must be allowed of all; *He that sendeth a message by the hand of a Fool, is as one that cutteth off the leggs. The leggs of the lame are not equal, so is a parable in the hand of Fools.*

But these in the Text were not sent, and yet they ran; they made themselves Ambassadors, but without any Credentials; they made themselves Priests without any Aaronical call; they went like *Ahimaaz* the son of *Zadock* without their message, and therefore a Fool upon record; they left their errand and their wits behind them. *Fatui sunt fugitivi à cordibus suis.*

Jer. 23. 21.
Hos. 5. 4.
Sine principali mandato.
2 Sam. 18. 23.
August.

Every

Ier.20.3. Every such Leader is a *Magor-missa-bib*, a terrour to himself, and a terrour to all that are about him; and according to our Saviours decision, such soul-murthering Matth.7.45 Prophets are but κύκοι ἅρπαγες ravening Wolves, and therefore he gives you a caution against them, ἀπέχετε. *Beware of these false Prophets.* For all these false Prophets are foolish Prov.17.21 Prophets; and as the Father of a Fool, so the Follower of a Fool hath no joy.

Prov.1.7. All Graces in holy lines are ever numbred under the name of Wisdome, and all Impieties and Profaneness under the name of Folly, which in my Text, like those of Exe.32.24. *Gog* and *Elam*, are mustered by multitudes. *For the multitude of thine iniquity*, &c. And as I said before, A multitude of iniquity ever brings with it a multitude of sorrow, Ier.30.15. as the Prophet *Jeremiah* alledges; *For the multitude of thine iniquity thy sorrow is incurable*: In short, in Heaven Prov.1.32. there is no room for Fools, and how can they bring others there, that cannot find the way themselves? And yet this is the first part of *Israels* woe and misery in the day of her visitation: *The Prophet is a Fool.*

The second is like unto it, widens it and worsens it, *The Spiritual man is mad*, That is the Man of the Spirit, that pretends so much to the Spirit, that Fathers all upon the Spirit; and which is worse, upon the Spirit of God, when he is *malo & maligno spiritu arreptus*, And which is Gloss. Or. worst of all, He brings in the Spirit of God to own things contrary to the word of God, to abett his Treason against his King and subvert the Religion of his God, to sowe Rebellion in the State and Sedition in the Church; He will find Gospel Arguments against Gospel Principles; This is the highest of this Spiritual man's frenzy; and of *Israels* misery, to have Fools, and Mad men for their Leaders.

Folly and Madness do hang at the *Duo ubera Sponsæ*, two Breasts of Christs Spouse, & are as dangerous as those Serpents at the Breasts of *Cleopatra*, and worse; Those could but kill

kill the Body, These both Body and Soul.

Hanibal was ill perplext, as well with his *Non pugnante Fabio*, as this *Pugnante Marcello*. So *Israel*, between Fools that could do no good and Mad men that did much harm us (as between the upper and neither Mill-stone) was ground to Powder. *Magis scit non pugnante Fabio, quàm à pugnante Marcello timeri.* Plutarch.

They preacht Peace, when there was an *Vlsciſci in Prompta*; when Vengeance hover'd over them, and like an unlucky Faulcon, had nothing but Destruction and Ruine engraven upon her Varvels; They cry'd up the Temple of the Lord, the Temple of the Lord; and yet the Whoredome of *Iezabel* and her Witchcrafts lodg'd within them; and when the Trumpets of Peace were at their Mouths, Murthers and Slaughters were in their Hearts; for they were profound to make Slaughter. They were a Snare in *Mezpah*, and spread their Nets upon Mount *Tabor*. When they should have preacht the Oracular truths of Heaven, they preacht of Wine and strong drink, and my People lov'd to have it so; They had preach'd their Princes into Rebellion, and their People into Schisme and Confusion. *Israels* Priests were now like *Athanæus* his Papers, *Omnes Tibicines insaniunt, cùm semel efflant, avolat illicò mens*, and all *Israel* and *Ephraim* danc'd after their Pipes. Rebellion is like a Sewer or Common Shore in a City; it gathers all the filth and rabble to it; *Mille Puellarum, Puerorum, mille Furores*, as if every one of the chosen men of *Israel*, had been a *Hercules Furens*, or a *Corybantes*; Madnesse among the Spiritual men was like a Torrent among the People, *Velut aggere rupto Sternit agros, sternit sata læta, &c.* or like the inchaunted Horn of *Astolpho*, made all that heard it mad; *Insanire parant certa ratione, &c.*

Ier. 7. 4. 1 King. 9. 22. Hos. 5. 1. Mica 2. 11. Ier. 5. 31. Isa. 1. 23. Lam. 4. 16. 1 King. 16. 21. Mat. 11. 17. Lam. 5. 15. Psal. 78. 31.

It was not doubtless too much Learning that made them madd; or if they were endowed with Abilities, allow them to have *Magnas vires, & Cursum celerrimum*; yet they were *Extra viam*, as Saint *Augustine*. Acts 26. 24. August.

Ulysses. *Ulysses* had all the windes given him but one, which was
By Æolus. that that should have brought him to his *Ithaca*.

Pentheus. *Pentheus* was *Sapiens in omnibus, præterquam in iis in quibus sapientem esse convenit*; He was wise in every thing, but wherein his wisedome might advantage him: whatever other Eminencies were in them, they were possest with
Seneca. Tullius. Seneca's *insanam Libidinem*, and with Tully's *insana Jurgia*. The Spiritual man is mad; and like Priest, like People,
In Tyberim defluxit Orontes. whole Acres of *Ellebore* will not purge them. They have infected the Age they liv'd in with Sin, and the World with Shame and Infamy, and stand in the Text, as *Pontius Pilate* in the Creed, to transfer their Obloquy to all Posterity; *Omnia*
Ovid. *Pontus*; Ten Tribes revolted of Twelve, Ten Tribes infected. Schism and Rebellion (like *Acesta's* Arrows) have
Josh. 7. 9. caught fire flying; And now as (*Iosua* said) *Quid facies magno Nomini tuo?* What wilt thou do with thy glorious Name, if these *Canaanites* come in and destroy us? If they destroy a famous and a glorious Church, so richly endowed, so miraculously preserved, so strangely restored, what will become of thy Glorious name?

2 Pet. 2. 5. Will it not be time for the Great Bishop of our Soul to set a Day, or appoint dayes of Visitation and dayes of Recompence, to put a stop to every *Jannes* and *Jambres*, that resist the Truth? First that they proceed no farther;
2 Tim. 3. 8, 9. and secondly, that their Folly be made manifest, that future Ages may take warning by their example, as the Apostle writes. Yes! God himself thinks it high time to have
Patefacta est insania eorum. mercy upon *Sion*. It pityes him to see the Church so long
Ps. 102. 13. in her Dust and Rubbish, and the Carved work of his
Ps. 74. 6. Temples spoyled with Axes and Hammers; and therefore,
Isa. 52. 10. as they have had their time, God now takes his, and Blundishes his Sword, and makes bare his Arme, to be avenged on his Enemies, and take vengeance of his Adversaries.
Text. And in order to this, our Prophet speaks in the Text, *The dayes of Visitation are come, the dayes of Recompence are come*;

come; Israel shall know it; The Prophet is a Fool, the Spiritual man is mad For the multitude of thine Iniquity; Great is the hatred.

And so I proceed to the Applicatory and Conclusive part both of the Text and Sermon. And here I intend not to trouble my self or you with those lisping *Ephraimites* that have started aside, like broken Bowes, that have warpt and shrunk either in their Religion or Loyalty; nor, as the Text would bear it, to run a Parallel between *England* and *Israel*: The Crimes of our Nation, as they are wrapt up in the Act, so may they for ever be buried in the Grave of Oblivion, as in the valley of *Hamon-Gog*. Onely a word or two to you, my Reverend Brethren of the Clergy, and you of the Laity, and I have done. Be pleas'd to divide among you these Apples of Gold in Pictures of Silver, and may they be like *Manna*, as that that is best pleasing to every Palate.

3d. *Part.*

Judges 12. 6. Psal 78. 9. 57.

Ez. 39 11.

Pro. 25. 11.

You have heard something of the Son, and something of the Sorrowes of *Israel*, what Havock and Destruction they have made in former and latter Ages; Oh let this deluge of Sinne, these overflowings of other mens Ungodliness raise up the Ark of our Devotion so many Cubits nearer Heaven!

Psal. 78. 3. Gen. 15. 19, 20.

And now, O ye Priests, this Commandement is for you.

God is about to rebuild his Temple, and Christ our Saviour to purge it; you are his Master builders; lay a good Foundation, let that stone which others have refused, be by you made the Head-stone in the Corner; *Fundamentum aliud nemo.* Other foundation can no man lay, &c. We are denominated to be wise or foolish, according to our Carriage in this point, and let the Superstructure be answerable. We are not sent to build *Lamia's* Turrets, Castles in the Air (your own Imaginations,) but the Oracles of God in Truth, and sound Doctrine to your Congregations.

Mal. 2. 1. Hag. 2. 7. Mar. 11. 15 1 Tim. 6. 19. Ps. 118. 22. Eph. 2. 20. Mat. 7. 24, 26.

Ier. 9. 14. Tit. 2. 1.

As we are Spiritual men, let us suffer our selves to be guided by that Good Spirit that leads us and your Flocks in-

Psal. 23. 3.

to the Land of Righteousnesse. The spirit of God will never dictate any thing against the word of God; As many as walk according to this Rule, Mercy shall be upon them and Peace, as upon the *Israel* of God. We cannot miscarry, if we take in the Council of St. *Paul*, who (having told us, That they that erre from the Faith, pierce themselves through with many sorrows) said, *But thou, O man of God, flee these things; and follow after Righteousnesse, Godlynesse, Faith, Love, Patience, Meeknesse.* And again, Verse 13. *I charge thee in the sight of God, who quickneth all things, and before Christ Iesus, who before* Pontius Pilate *witnessed a good Confession, That thou keep this Commandement without spot, unblameable, untill the comming of our Lord Jesus Christ.* And in the Close; *O Timothy, Depositum custode, &c.* It is a sin that any of the seed of *Aaron* should be a Leper.

Gal. 6. 16.

2 Tim. 6. 10, 11, 12, 13.

1 Tim. 6. 20.

Lev. 22. 4.

Together with this of Saint *Paul*, take in also that of Saint *Peter*; *As he that hath called you is Holy, so be ye holy in all manner of Conversation.* 1. He calls for an Illustrative Holyness. In the utmost extent in all manner of Conversation. In all the windings and changings, and turnings of divine providence. He that sets his Hand to this Plow, and looks back, is not fit for the kingdom of Heaven; not Fit Himself, lesse Fit to be a Guide or Conduct to Others. 2. He presses it by the best of Paterns, and the most probable Arguments.

1 Pet. 1. 15.

Luke 9. 62.

Cæsar said not *Ite*, but *Venite* to his Souldiers.

1. As he that hath called you is Holy. God that requires Holyness from us, is a President of Holyness unto us. So should we be in our selves, and to the Flock over which the Holy Ghost hath made us Overseers; least whilst we preach to others should be *Anathema*. Worse was not said of the Shepherd of *Babylon*, then, that they trampled upon that wherwith they fed their Flock. We have a better President, to be Holy as he that hath called us is Holy, and to write after that Copy; though there be many Blots, yet we must do it as well as we can. But as *Hanna* in her Song: *There is none Holy but the Lord!*

1 Pet. 2. 15.

1 Cor. 6. 27.

Ez. 34. 19.

1 Sam. 2. 2.

Essentially

Essentially there is not: Representatively there is.
Efficiently there is not: Instrumentally there is.
Eminently there is not: Demonstratively there is.

Though we cannot be Almighty as He is, nor All-wise as He is, yet we may in some measure be Holy as he is, though not transcendently. Ez. 1. 24. 1 Tim. 2. 17.

3ly. He calls for it for your Calling-sake; in common with all Christians, but in special being called to the highest form, the greatest Honour. Kings and Princes have Glory'd in it, *Accessit titulis Pontificalis honor.* The Antient *Romans* chose their Priests out of their Philosophers, and their Kings out of their Priests. *Constantine* the Great refused to receive precedency of the Prelates and Bishops: *Ita veneratus est, acsi divinam in ipsis Majestatem vidisset,* says *Cassaneus*; he would not meddle with their Ecclesiastical affairs, *Vos vestras Causas judicate, & disponite.* In short, What we have upon the account of the Common salvation, what upon the Supernumerary to be accounted Saviours our selves, layes all manner of Obligation to Holyness upon us; and we are no better then Fools and Mad men, if we consider it not. 1 Pet. 1. 15. Tribul. Plut. Bar. An. Cassaneus. Jud. 3. Ob. ult. Deu. 32. 29.

But to conclude.

Peace is not so firmly setled in our Borders, but the Trumpet of Rebellion may sound again; and who knows from whence, whether from Mount *Ephraim*, or from Mount *Gilead*; whether the Lord would not strengthen the hands of *Eglon* against *Israel*, or *Amalek* against *Israel*? We want no Enemies as we are; Let not us make our selves more; Let nothing be done of strife and vain glory. The *Canaanite* and *Perizite* is yet in the Land; After all this is come upon us, and thou hast given us such a Deliverance as this, Restor'd our King and Judges as at the first, and our Counsellours as at the beginning, Cemented the vaile of the Temple; *If we should again break thy Commandement, wouldst thou not be angry with us, till thou hadst destroyed us?* said *Ezra* in his Prayer to God. Pf. 147. 14. 2 Sam. 20. 1. Isa. 10 12. Ex. 17. 8. Gen. 13. 7. Is. 1. 26. Ezra 9. 13.

For-

Forget not then that you are the Lords Remembrancers; Give him no rest night nor day, till he perswade *Japheth* to dwell in the Tents of *Sem*; that till he have in some measure made the Priest as holy as he that hath called him, and till he have made the People as holy as the Priest, that *Zacharie*'s Prophecy may take hold of us, That he that is feeble may be like unto *David*, and *David* the while be like an Angel of God; That the advice and counsel of him that is the Great Sheepherd, the Ἀρχιποίμην, may sink into our Hearts and Souls. *Feed the Flock of God which is among you, &c. Your Reward is before you, That ye may Receive a Crown of Glory which fadeth not away*; Which, God of his mercy Grant unto us all, for his Son Christ Jesus sake: To whom, with the Father and the Holy Ghost be all Honour and Glory, Now and Ever. *Amen.*

Is. 62. 1. Gen. 6. 27.

Zach. 12. 6.

Curat Oves, Ovinumque Magistros. 1 Pet. 5. 4.

FINIS.

TESTIMONIES
CONCERNING
The Renowned Dr. SANDERSON.

Dr. *Prideaux.*

NOne States a Queſtion more *punctually*, Reſolves it more *ſatisfactorily*, Anſwers all Objections more *fully*, then that *clear* and *ſolid* man Mr. *Sanderſon.*

Biſhop *Uſher.*

And I Propoſed the Caſe to the *Judicious* Dr. *Sanderſon*, who *Graſped* all the Circumſtances of it, and Returned that happy Anſwer that *met* with all my Thoughts, *ſatisfied* all my Scruples, and *cleared* up all my Doubts.

Dr. *Hammond.*

That *ſtaid* and *well-weighed* man Dr. *Sanderſon*, *conceives* all Things *deliberately*, *dwells* upon them *diſcreetly*, *diſcerns* Things that differ *exactly*, paſſeth his Judgement *rationally*, and expreſſes it *aptly*, *clearly* and *honeſtly.*

Mr. *Baxter.*

—— I do not intend by this Character ſuch Epiſcopal Divines as the Reverend Dr. *Sanderſon*, whom I honour for his *Learning*, *Judgement*, *Moderation* and *Piety.*

Dr. *Fuller.*

Amongſt the Modern Worthies of this Colledge ſtill ſurviving, Dr. *Robert Sanderſon*, late Regius Profeſſor, moveth in the higheſt Sphere, a no leſs *plain* and *profitable* then *able* and *profound* Caſuiſt, (a Learning almoſt loſt amongſt Proteſtants.)

Biſhop *Reynolds.*

—— There is no mention of it in that Table of the ſeveral Opinions drawn up by a *Learned* man of our Church, Dr. *Sanderſon.*

Biſhop *Hall.*

Alas, why do I wade further into the deep and large ſearch of Caſes of Conſcience, wherein I hear ſo far a progreſs is made by the excellent Dr. *Sanderſon*, the moſt *exact* and *faithful Caſuiſt* living?